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Fiftieth Anniversary Year

DIVORCE & REMARRIAGE

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MICHAEL NOVAK

TIME FOR SPRING CLEANING
SISYPHUS

FUTURE SCHLOCK
COLIN L. WESTERBECK, JR.

RELIGION & POLITICS IN GERMANY
GORDON C. ZAHN

RELIGIOUS BOOK WEEK
CRITICS' CHOICES
ARTHUR A. COHEN
BERNARD COOKE
SALLY CUNNEEN
ABIGAIL McCARTHY
RICHARD J. NEUHAUS
ARLENE SWIDLER
ELLIOTT WRIGHT

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NEWS & VIEWS

London Watching

American book dealers and critics were roasted by *London Times Literary Supplement* commentator W. J. Weatherby for their "ignorance" about Australian writer Patrick White.

Weatherby toured six "leading" New York bookstores after the announcement was made that White had won the Nobel Prize for Literature; he found not one White book in hardcover or paperback. In one store, a clerk asked if he was quite sure he didn't mean Theodore H. White.

Said Weatherby:

"This dearth sums up the lamentable state of American bookstores: except for a few dependable big sellers, very few books are stocked for more than a few months at the most; and as soon as a book appears in paperback, the hardcover virtually disappears—unmourned, apparently, except for those who are driven to pursue it as it passes from owner to owner in the secondhand market, a little like a slave going from master to master. Literature is more and more a helpless victim of consumer demand."

Weatherby saved his big ammunition, however, for the American press. He comments:

"I also tried to track down Patrick White in the papers, an equally unrewarding search. The news arrived in time for the afternoon papers, but the *New York Post* starred an American economist who had also won a Nobel Prize (his achievement seemed pretty simple compared to writing an original novel) and it made the award for literature an also-ran. The few words on Patrick White—I think his novels were described as Australian sagas—read like hurried agency copy, and I had a vision of a harried rewriteman saying, 'Good God! White? Patrick? Has anybody ever heard of him?' The *New York Times* next day wasn't much better. Foreign literature still ran a poor second to home economics in the news stories, and although the *New York Times* has a team of daily book reviewers and a separate fully staffed Sunday Book Review, they had turned to a professor at New York University for the background feature (and the Professor in turn had to fall back on *Who's Who* for some personal color). I turned with more hope to the magazines, but gave them up after finding that *Time* had written off the award in a brief footnote. So much for literature, the Nobel, and Patrick White."

Still, Weatherby wasn't through. There was *Newsweek* to be dealt with:

"A critic in *Newsweek* the following week suggested that I. B. Singer should have got the Nobel (not to mention Nabokov, Borges or Graham Greene). Some critics, with a winners-and-losers mentality, can never praise one writer without making another pay for it. I wonder how much of Patrick White's work he had read. (I'll probably receive a letter from him soon informing me that he has read *everything*, including *The Ploughman and Other Poems*, which is virtually unobtainable outside Australian libraries. There are some reviewers, like some cocktail-party editors, who have read everything: there is apparently nothing they do not know. I wouldn't question it. But they obviously don't *feel* all that they read: they cannot: one gets from a book what one takes to it, and the range of most reviewers' and editors' experience is narrow.)"

Surveying Sisters

The self-examination within sisterhoods continues. The most recent involves Sisters of the Blessed Virgin Mary at Mundelein College in Chicago, studied by a research team from Mundelein and nearby Loyola University.

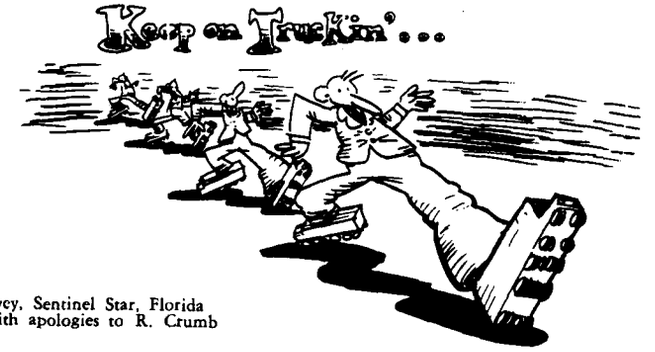
Here, too, research reveals profound changes in the personalities of women religious, as renewal has materialized in the direction of increased self-awareness and self-sufficiency.

Between 1969 and 1972, the study claims, Sisters have become "more self-confident, cheerful, and expedient"; they also show "fewer fears."

It noted that as the Sisters interacted more freely among themselves and stepped out of their rather sheltered environment, they seemed to accept themselves, also, as more important and more useful. At the same time, the study showed that the Sisters became "more conservative" towards institutions, such as the church, and "more respectful of established ideas."

It may be, the researchers suggested, that as the Sisters' life-styles became less restricted they no longer attempted to alter radically their environments, but instead integrated and assimilated changes as they occurred.

The findings of the Chicago study appear in the winter edition of *Review of Religious Research*. The summary comment: "Thou changes in personality m seem low-key and sub their impact will, in long run, certainly be en mous."



Ivey, Sentinel Star, Florida
with apologies to R. Crumb

Situation Unchanged

Secretaries of 19 natio bishops' conferences in La America agree that five ye after Medellin—the meet that was to produce a bl print for social reform— lot of the majority of peo has improved little.

Colombia was cited as unhappy example of p versity's ability to endur

—One million workers unemployed; 48 percent the people lack adequ housing; 37 percent of population is illiterate; 5 percent of the population ceives only 17 percent of national income; only 9 p cent of arable land is us for agriculture.

At the same time, ea dollar invested in Colom brings earnings abroad of

Odds and Ends

—The current *Colum Journalism Review* chuck over a Nov. 23, 1973 hea line in the Louisville *Couri Journal:* POPE BLAMES PRIE SHORTAGE ON LAYMEN'S M CONCEPTIONS.

—Statistics from a *Was ington Post* article by priest Bill O'Shea of t Chicago archdiocese: of t 49 members of the ordinati Class of '67 (O'Shea's), have already left the prie hood. Ten years from no says he, "maybe 15 of t 49 ordained will still priests."

—Vincentian Father Denr Kennedy's homily for t liturgy featuring Nehemi reading from the book law while "standing at o end of the open place th was before the Water Gat "[News & Views, 2/1/74 "18 minutes of silence, wi five-to-nine breaks, while t congregation hums along."

JOHN DEE

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CORRESPONDENCE

Goading Pharoah

Bridgewater, Conn.

To the Editors: What is that good man Leonard Kriegel saying [review of *Heartland*, Jan. 18]—that this is no time for goading Pharoah? that the time is not propitious for telling tales of the "cold spot" in those alleged "warm hearts"? that things are bad enough as they are without my making them worse—more "visible," thereby increasing to a still more dangerous level "their" awareness of "us"? An odd thing to ask of any novel, least of all a novel that wormily aspires to burrow its way into the arctic zone of outer darkness. The low ambition of that book is to incite to riot, to be an outside agitator and rabblerouser; it wants to stir up trouble and take the heart's temperature. Oh, how I too wish that *Heartland* had appeared in more tranquil times; but when have times ever been tranquil for the Jews? The God of wrath is no soothsayer.

Nothing is less seemly, or more boring, than to reply publicly to one's critic. What I intended and what I did are not necessarily one and the same. Yet I must say I had no intention of creating "realistic" characters in the primitive sense of that treacherous term. It's simply not that kind of book. Surely it is by this time in the history of the novel no paradox to insist that a novel may heighten, intensify—*magnify*—"reality" by a calculated suppression of that dimension. This novel can be faulted on any number of grounds, but not, I think, on that one. But, but, but . . .

One further point. For me, Isaiah Greene is the eunuch—a nice eunuch but a eunuch nevertheless; and because he has been "wounded in the stones," he shall not, by the awesome edict of the Deuteronomy, "enter into the Assembly of the Lord." However, as his heart is truly warm, I have prepared a more earthly feast for him: he shall instead enter into Shoshana, though

(Continued on page 519)

NEWS & VIEWS: 498 **CORRESPONDENCE: 499**
EDITORIALS: 499
NEVER EXORCISED AT ALL: *Michael Novak* **500**
WASHINGTON REPORT: Time for Spring Cleaning: *Sisyphus* **501**
DIVORCE & REMARRIAGE: *David S. Toolan* **503**
THE SCREEN: *Colin L. Westerbeck, Jr.* **506**
RELIGION & POLITICS IN GERMANY: *Gordon C. Zahn* **511**
CRITICS' CHOICES FOR RELIGIOUS BOOK WEEK: *Sally Cunneen, Arthur A. Cohen, Bernard Cooke, Abigail McCarthy, Richard J. Neuhaus, Arlene Swidler, Elliott Wright:* **513**

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BEGONE, SATAN!

In the last scene of *The Exorcist*—after two hours of curses, flying furniture, spinal taps, green vomitings, lacerations, violent deaths and holywater sprinklings—the movie-star mother of the formerly "possessed" little girl says to the nice young priest, "She doesn't remember a thing." The priest replies, "That's good." Soon we can say the same for an otherwise jaded public briefly possessed by a well-made bad film and the shallow exploitation of a religious idea.

The film, as an entertainment, will do little harm—except to those who, because of immaturity or personal problems, should stay home. It has the emotional impact of a punch in the stomach, a roller coaster ride, a *French Connection* car crash or a magnified Magwitch leaping out from a tombstone on young Pip in *Great Expectations*. It is a dishonest film—discarding what shred of ambiguity the novel claimed, blowing up the alleged symptoms of "possession" into a cataclysmic shouting match, making a freak show of human suffering, and playing free with the life and reputation of Teilhard de Chardin, whom "exorcist" Max Von Sydow is made up to resemble but whose life and philosophy had no place for this kind of superstitious pseudo-encounter with evil. At its worst, it encourages the infantile fantasy that evil comes not from man's free will but from an invading spook. Yet, these blows movie audiences survive.

More disturbing is the irresponsible religious blather the film, as a cultural phenomenon, has inspired. Rather than deal with the more complex questions raised by the popularity of the work, talk-show staffs have scoured the circuit for clergy who have done exorcisms (or who knew someone who had heard of someone who . . .)—as if they were covering the annual surfacing of the Loch Ness monster. A public starved for the Gospel has been handed a platoon of instant exorcists. And what of the Georgetown University administrators and other priests who lent their property, time, talents and professional reputations to this film and its promotion, somehow convinced that they were promoting true religion? It should be clear, as a Georgetown chaplain said in the *Georgetown Voice* [January 22], "We've been handed a platoon of instant exorcists. And what of the Georgetown stein monster of their own which, like the misguided doctor of Karlstadt, they should hasten to disown.

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NEVER EXORCISED AT ALL

It cannot be said that the Devil does not figure in the American imagination. From "The Devil and Daniel Webster" to "Damn Yankees," and perhaps even from *Moby Dick* to *The Naked and the Dead,* the Devil has been easy for the American imagination to name or, if not to name, at least to surround with that nameless respect evocative of dread.

And yet the Devil remains, even today, an embarrassment to a person of empirical and naturalistic temper. For the vast majority of humans on this planet during thousands of years, life has been experienced as a contest between principalities and powers. To a select modern minority of empirical temper, such a conception is superstitious. Among the intelligent, life is now conceived as a struggle of human beings against hunger, ignorance, disease, injustice. If so, it is far less terrifying than our ancestors imagined it to be.

And yet, is our inner life actually so simple as a struggle between darkness and enlightenment ("consciousness raising")? Is it so tame as a struggle between "liberation" and "oppression"? One can't help noticing that oppressors deliciously, extravagantly, unreasonably oppress; that the oppressed often seem to love and to protect their oppression; and that "liberation" is not actually high on the list of human desires. One can't help noticing, meanwhile, that human existence continues utterly to terrify.

Ever since I read, as a youth, Bernanos' novel *Under the Sun of Satan,* along with *The Diary of a Country Priest,* I have had no serious doubts about the superior penetration in this respect of the ancient Christian vision. There *is* a Devil; the modern forms of hope and optimism do not meet the tests of our experience. Human life is characterized by an excess of irrationality and malice, a cruelty beyond necessity, a mean-spiritedness not called for merely by its carriers' social location.

In medieval times, people seem to have feared evil less than we do today. The Devil was painted on church walls in cartoons, appeared as one of the players in travelling shows. Preachers (including, *pace Christian Century,* Martin Luther) described him graphically. In modern times we have no similar cartoons; we have seen gas ovens, mountains of bleached bones pushed by bulldozers, napalm on flesh, the horror of "bad trips" ignited by LSD, heroin, cocaine. Surreal evil is more tangible and effective in modern times, in this age of rationalism, in this age which believed it had at last exorcised the Devil from superstitious consciousness.

We live, indeed, in an age whose secret spirit has been a massive attempt to exorcise the Devil. If human life is a struggle against ignorance merely, or against "oppression," or against social systems, then empirical reason might save us. We face no cosmic enemies. Our inner life is subject to reason's mastery. The world lies tame before ultimate prediction and control, innocence dreaming of happy liaison.

Or else, the modern exorcism is a fraud. Or else, the rituals of reason cannot cast out the evils of human life. Or else, swept and clean under the brush of reason, the human soul is now inhabited by evils seven times more malevolent than the hapless image of the Devil.

I have not seen the movie *The Exorcist,* and these comments should not be taken as applying to it. Is it symptomatic of our day that mass communications and mass experiences should raise the topic before theologians would? No priests ever thought they could drive out demons half so effectively as modernity has attempted. Even madness has been banished to asylums. The retarded and the deformed have been swept from sight. A clean, well-lighted place—surrounded by terrors all know of but do not like to name.

The daily papers reveal to us a pistol at a prisoner's forehead; a tiny girl running aflame with napalm; dead soldiers in a pit, the marks of torture upon them; returned prisoners with tales of being hung from the ceiling by their elbows until bones were dislocated. Every day, people scream of racism, militarism, sexism, imperialism. "But oh!" they seem to say, "humans are basically good, fundamentally rational. All we need is hope. One more resolute, climactic effort!"

I do not imagine the Devil as a person. I do not try to imagine him at all. Does not the very notion "spirit" warn that the imagination has no purchase here? (The Devil, *pace Christian Century,* is not "spatial.") To speak of the Devil is to remind ourselves that the world of our experience exceeds the dreams of modernity, excludes human mastery over evil. Evil is greater, more mysterious, more persistent than we. Some evils we must face go beyond the tameable limits we would in cowardice like to establish for them. We would like to feel in charge. At the very least, we would like to feel in total charge of ourselves.

No one, not even the Devil, absolves us of the dignity of being responsible. But even when we have exercised our responsibility to the utmost, we end our lives not having mastered events, not having mastered ourselves. This world, Scripture reminds us, "belongs to the Father of lies." We are redeemed in hope, not yet in actual practice. The Devil has not been exorcised.

The struggle in which we are engaged is far deeper and more dramatic than many secular thinkers (even some religious thinkers) allow themselves to grasp. To speak of the Devil is to notice that those depths are there even as the words escape our lips.

MICHAEL NOVAK

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TIME FOR SPRING CLEANING

The House of Representatives in many ways and at many times has been *the* legislative branch of the Congress—for better or worse. It's difficult to accept this. George Washington had his suspicions; press people and academicians today overlook its importance.

Presidents, after the glow of their fine inaugural speeches has dimmed, have had to deal with the powerful liege lords of the House committees. Henry Clay ruled from the Speaker's Chair as both Presidents Madison and Monroe learned. He bullied the timorous Madison and fended off the larger Monroe. It has been no less on some occasions with Presidents of this century when they sought Congressional sanction for their proposals.

In part, the Senate is the better known simply because it has fewer members (100) than the House (435). It is easier for press people to cover. The Senate's Constitutionally assigned share in treaty-making does provide it with authority, as does its Rule 22 (cloture) making it difficult to close-off debate. But the House has a Constitutionally assigned primacy in revenue-raising and, by custom, the appropriation process begins there.

Moreover, proportionately, it may be correctly argued that there are more skilled and responsible legislators in the House than in the Senate. Skilled legislators in the Senate, few as they are, often acquired their skills in the House. Whether one agrees with the thrust of his arguments or not, one watches Rep. Wilbur Mills with awe as he explains without notes a complex tax bill during debate in the House Chamber—a sort of political art form. House members, too, are usually far more self-reliant than staff-oriented Senators, as illustrated by discussions at a conference between House and Senate members to resolve their differences over a major bill.

The Senate is a place these days for prettying up legislation, for creating political and individual myths, for posturing, and a place to pass through for Northern Democrats who, with few exceptions, regard themselves as ordained for their party's Presidential nomination. As far as Mills, chairman of Ways and Means, or George Mahon, chairman of Appropriations Committee, and Chet Holifield, chairman of Government Operations Committee are concerned, the Senators can have their fancy lecture honorariums and honorary degrees at the universities each Spring; they prefer to stay close to the levers of legislative power, thank you.

It's not that the House has always been a safe and sane place. It suffered under the tyrannical hand of Speaker Cannon until 1910 when its members revolted and stripped the Speakership of its powers. Cannon kept his seat, but lost his shirt.

In 1970, the Congress enacted an omnibus bill to improve its own organization and procedures. It was really the first major alteration since 1910, although its promise to create a major computerized information-retrieval system is unfulfilled. The textbooks make much of the 1946 legislative reorganization act, but the only benefit derived from that action was to establish a pension system that served to lure older, hapless members into retirement. But the 1970 action did not disturb the existing committee system, including jealously guarded but outmoded jurisdictional assignments.

The existing arrangements place the House in organizational and legislative disarray. And when the House is out-of-order, the entire Congress is also.

The prevailing committee patterns may now be drastically altered. Nearly a year of hearings have produced a set of recommendations that would revise the network of committee jurisdictions. The recommendations are the product of nearly a year's effort by a Select Committee chaired by Rep. Bolling (D-Mo.). The 10-member committee, consisting of five Democrats and five Republicans, has just produced a report, to which they generally subscribe, an uncommon occurrence in such a sensitive area involving inroads upon the privileged sanctuaries of such power-brokers as Mills. But Bolling, who deserves the loneliness-of-the-long-distance-runner award for his patient, persistent efforts to make the House a home, has done well with the aid of his Vice-Chairman Dave Martin (R-Neb.). The current recommendations are not final ones. There'll be open sessions to consider changes throughout this month. The final version will be submitted to the Rules Committee, on which Bolling and Martin sit, and then hopefully to the House floor for approval in April.

Apparently, the Select Committee made a basic judgment as to what rearrangements of committee jurisdictions would best serve the modern press of legislative needs. The tentative recommendations are aimed at providing one-stop service in four domestic sectors which will be needing legislative attention for many years—health, energy, transportation, environment.

In translating this objective into recommendations, the chief committee to lose substantial jurisdiction would be Mills' Ways and Means Committee. It is to this Committee that an array of substantive legislation is now referred—tax-legislation, health insurance legislation, so-

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cial security, pension reform, foreign trade, etc. In quieter times, Mills' caution about bringing bills before the full House for a vote until victory is certain was acceptable. But expectations are rising and the slow pace of Mills' key committee is increasingly criticized. The Select Committee would transfer foreign-trade legislation from Ways and Means to Foreign Affairs, which now is almost bereft of substantive work. Health insurance legislation would be transferred to a new committee on Health and Commerce. Commentators expect a strong counter-offensive by Mills and his allies among those committee chairmen who also face reduced jurisdictions. But Mills has been ill. There are indications his drive is slowed; there are even indications Mills may retire from the House either this year or two years from now.

Under the reorganization proposals, three committees would be abolished: Internal Security, a worthless committee that draws Red-baiting Yahoos; Post Office and Civil Service, which lost considerable standing when the U.S. Post Office became an independent corporation; and Merchant Marine-Fisheries. Work-loads, the Select Committee suggested, do not warrant their continuance.

A major new committee would be established such as the Energy and Environment Committee built around the existing Interior Committee. This new Committee's jurisdiction would hopefully emphasize environmental problems, such as air and water pollution, rather than conservation standpatism of the Theodore Roosevelt era. The ideologically-ridden Education and Labor Committee would be converted into two committees.

One generally unpublicized recommendation would remove election and political campaign financing measures from the jurisdiction of the House Administration Committee, chaired by a Know-Nothing, Rep. Wayne Hays of Ohio, to the Committee on Standards of Official Conduct, the newly recreated so-called "ethics" committee to which House members submit their required yearly financial disclosure reports. Another useful recommendation would require that House members meet in Washington long before each new Congress begins in odd-numbered years in order to dispose of organizational business, such as making committee assignments and organizing committees. This would enable the House to get to work legislatively early in January instead, as now, spending the first few weeks doing such internal housekeeping.

The Select Committee's recommendations, also aimed at restricting House members to only one major committee assignment, are constructive. They enjoy bipartisan support. Observers suggest, however, that the road may not be an easy one. For one thing, although members of the Select Committee are said to feel otherwise, it is possible that the House institutionally is unable to deal with the pending impeachment issue that will surely sap its strength and also a major overhaul of the legislative machinery.

Hope, 'tis said, is a good breakfast, but a lean supper. As supporters have learned, "Congressional reform" often turns out to be less fulfilling and less dramatic than it sounds. Make haste slowly is the password. The Select Committee did not resolve one important matter —the neglected area of legislative oversight. Over the years, program after program has been enacted into law with little or no follow-up as to whether these programs were effective. The Select Committee simply suggested alternatives—two being an omnibus oversight committee or creation of oversight units within each standing legislative committee.

The Select Committee also made a crucial decision at the beginning of its labors. It decided not to touch the Appropriations Committee. It is the Appropriations Committee that determines whether a program is nourished or starved financially. Apparently, this is the price the Select Committee believed it was obliged to pay in order to achieve laudable goals. The appropriation process is one that is the heart of the House—that is, the power-of-the-purse. Just as a majority, however thin, means victory for a political candidate, so adequate funding is a life-or-death matter for desirable programs—social service ones, among others. Currently, the House Appropriation Committee is four-deep in senior members unsympathetic to contemporary needs, be they in the rural South or the urban North. Into this century the appropiation process in the House was structured differently than it is now. Each legislative committee also appropriated for the bills it authorized. This was changed 50 years ago. Now, the legislative committees, such as Agriculture, Banking and Currency and Education-Labor, authorize a school-lunch program or a housing program or an anti-poverty program, but the funding decisions at a committee level are those of one omnibus appropriations committee. The former way is perhaps the best way, as former Budget Bureau Director Charles Schultze acknowledged the other day.

The Select Committee's recommendations are no small achievement. House members of differing political tendencies have produced a useful set of recommendations to make the place run better—or, perhaps, better run. This is encouraging. Perhaps, encouraging enough that the Senate will do something about its depressed organizational condition.

Although it would be unfair for the Select Committee to deal with a larger problem, there is still left in doubt whether the legislative role of the Congress can any longer be fulfilled. It may be, as French President Pompidou said in 1971, that the primary role of parliaments in the mid-20th century is less to legislate than to defend liberty, to react against the excesses of technology and to be a safeguard against the inevitable tendency for executive power to exercise uncontrolled authority. In these three respects, of course, the House and the Senate continue to fail. SISYPHUS

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DIVORCE & REMARRIAGE

DAVID S. TOOLAN

Two recent books discuss an issue crucial for Catholics

During that dreadful period known as the Dark Ages, the Church faced a terribly complex crisis of political pedagogy. By default, the unenviable legacy of maintaining the hard-won tradition of international Roman law and order against the tide of tribalism had fallen into her hands. The barbarian tribespeople were unsympathetic to the tradition of civil rights recognized through the confines of an ecumenical empire, but they were vulnerable to coercive persuasion in one principal respect: they were hugely superstitious, in awe of the sacred and feared for their soul's damnation.

The Church could not by force of arms secure order out of chaos, but as the awesome wielder of the keys to heaven, she did possess a trump card for rough accommodation—and she recognized that the barbarians' vulnerability on salvation was it. Practically, this meant that the Eucharist, the sign of soul-security, was used as a club. Withholding it spelled death. For expediency's sake, the Church wielded exclusion from the central medium of salvation as a way of frightening some minimal respect for Roman law and order into these hyperthyroid hordes.

The picture is over-simple, but roughly accurate. The point is that we are still living with some of the unhappy theological consequences of this understandable political expediency. Again, over-simply, instead of being understood as a medium of communicating God's inspiration and hope to those who in terms of the idols of the tribe and marketplace are deemed social derelicts or failures (as Jesus' own fraternization with outcasts as well as the self-righteous would dictate), the Eucharist came to be conceived as a reward for strained good behavior, a privilege for the pure élite and symbol of a God who won't mix with the rabble. This is not the Christian message of God's gratuitous love for the misbegotten, but an earlier version of B. F. Skinner's behavioral modification—by negative reinforcement.

It may not be immediately obvious that medieval politics has any bearing on the Church's dealing with the vexed problem of troubled marriages. The connection is that except for very limited categories of exceptions in which the Church does permit divorce and remarriage, the majority of those marriages between baptized persons which run hopelessly aground are treated as if the parties to them were "barbarians," capable of understanding fear, but not compassion. It is no accident that our canonical axioms on marriage arose when Europe was recovering from the barbarian invasions.

This is not to deny that the barbarian label may fit many parties to broken marriages, for certainly in terms of the perfection to which we are all called in the Gospel, the normal socialization process of our culture produces innumerable barbarians that the system amply rewards. But I do mean to dispute the official Church's pastoral wisdom in being so intransigent on the circumstances in which divorce is equitable, as well as the wisdom of associating Eucharist with penalty—for what, except to the most jaded cynic, must be one of the most crucifying human failures imaginable. And the question, be it noted, is not *whether* the Church should allow remarriage after divorce, which from the earliest times it has always done, but *in what circumstances* it should do so. (In the cases of the so-called Pauline and Petrine privileges, the Church has broken—i.e., given real divorces—marriages that were recognized as truly valid, though not sacramental.)

FATHER DAVID S. TOOLAN, S.J., *a previous contributor to these pages, teaches in the Department of Religious Studies at Canisius College in Buffalo.*

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I also question the wisdom of the Church's investment of its limited resources in sustaining alongside the civil court system a separate tribunal for adjudicating the validity of marriages. Surely the Church must in fidelity to her Lord stand behind the value of permanency in marriage, but will anyone argue that the tribunal system contributes positively to this objective? I cannot see how—it is simply mortician's work, at best duplicating what civil courts (including courts of reconciliation) do well enough to protect property rights and child welfare, at worst enabling both bureaucrats and one of the parties to the marriage to hide self-righteously behind a rule book and avoid facing the issue and their own responsibility. That the Church got into this business at a certain time and place in history is understandable, but depending on the local situation, it might well retire gracefully from the legal hassles and put its energies fully behind programs that educate and build genuine family cohesion rather than dissecting their corpses.

I make this proposal in fear and trembling, aware of the psychic havoc wreaked upon so many sincere Catholics by the fiats of change issuing in the wake of Vatican II. Our people and our clergy were caught utterly unprepared by these changes, and the damage has been incalculable. I would hope we have learned something from the trauma—and now recognize that any transition from former custom must be preceded by a massive reorientation involving that adult education that the Vatican repeatedly calls for, and given our bishops' obsession with parochial schools, calls for to date in vain.

Nonetheless, sensitivity to the future shock suffered by a multitude of Church members who will never come near a marital tribunal and may thus view change in our divorce laws as surrender to permissiveness cannot blind us to the urgent need for reform in this area. The parties to an intolerable marriage—for reasons which St. Paul did not mention—are also wounded members of our community. For one thing, the current system is grossly unfair to these people; they are indiscriminately ostracized. As Msgr. Stephen J. Kelleher, former presiding judge of the New York tribunal, makes clear in his recent study of the tribunal inner sanctum (*Divorce and Remarriage for Catholics,* Doubleday, $5.95), to step behind the curtain of obscurity which shrouds the anonymous procedure of the court is equivalent to entering Alice's Looking Glass territory—an invitation to play cards with the Mad Queen.

Not only do the current procedures violate the standards of the due process which Americans have come to expect of a judicial proceeding, but the theological presuppositions upon which the evidenciary search is based are simply grotesque—if not Kafkaesque. The trial presumes the petitioner's guilt until proven innocent; the law is stacked against him and in favor of "the bond" and the secret defender of the bond, and, since the case is never closed, legal jeopardy is not double but unlimited.

To be sure, the so-called New American Norms as well as the compassionate inventiveness of men such as Msgr. Kelleher (though through an incident which reminds one of what happens to Pentagon officials who report cost overruns to Congress, he no longer serves as judge) do much to ameliorate the inhuman element in tribunal procedures; but the root of the problem, the substantive law itself, remains. As a Catholic, you may be a racist, war profiteer, slum landlord, environmental ravager or consumer exploiter, and all this sociopathic behavior is a matter between you and your God (with or without the help of a confessor); but if you have the misfortune to consummate a valid sacramental wedlock that turns into irredeemable deadlock, it seems that legally speaking you have committed the "unforgivable sin." And if you obtain a civil divorce and remarry, you are legally a social pariah, excommunicated. Unless there be some documentable defect in the initial contract prior to the big day, or failure to have genuine intercourse subsequent to it, your case is not accessible to ecclesiastical remedy. Canon 1118 bars the way—even for the Pope.

It should be noted here that legally "consummation" is not understood in an interpersonal sense but in crude biological terms, nor is the "sacramental" character conferred by any quality intrinsic to the couple's marital relationship, but rather by the mechanical result of the baptism of both parties—whether the meaning of that initiatory rite has been personally appropriated or not. Canon law is positivistic. Of course, if one of the parties is unbaptized, the case is different; the Church grants a divorce for a nonsacramental marriage under many rubrics, and perhaps too easily, and despite the fact that no reputable Scripture scholar will defend the legal distinction employed here as Gospel-based.

Now I would suggest that unless we presume a grim Calvinistic view of human nature, current Church policy on divorce is simply unjust to many couples who have sincerely exhausted all available ways of redeeming a crippled relationship. It puts them in a terrible bind, and often forces them out of the Church. And it is a bind for the pastor as well. The very least that can be said about this bind is that it rests on very bad theology, more specifically, on an *ex opere operato* mystification indistinguishable from magic. In fact, tribunal rules are founded on no theology of marriage at all. To follow the letter of the law with regard to most petitioners seeking resolution here would seem to be a quick way to discredit the law, and if the recent NORC survey of American clergy is any indication, this is precisely what is happening. An increasing number of the lower clergy no longer take Church discipline on this subject seriously, and are resorting to the bypass of the "good

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:onscience solution"—notwithstanding the recent papal ɔan of that remedy. As in so many other instances, of-ɨcial Church reform of the substantive law in this mat-:er may amount to little more than an autopsy on a Rube Goldberg.

The fact of the matter is, of course, that the system doesn't work. Even with the current limitations on the kinds of cases justiciable, the courts are logjammed. And whereas in 1971, the marital tribunals of the United States annulled or prepared for dissolution something less than 3,000 apparently valid marriages, during that same year roughly 120,000 Catholics obtained civil divorces. In 1972, there were more divorces among Catholics in the diocese of Brooklyn than there were tribunal decisions in the entire country. According to Lawrence G. Wrenn, the editor of a valuable collection of studies on this whole subject (*Divorce and Remarriage in the Catholic Church*, Newman Press, $7.50, paper, $4.95), less than 10 percent of the potential petitioners for divorce could expect to gain a hearing from the current sys-

tem, and this figure will soon reach 1 percent. In order to handle the volume, Wrenn argues, as do a number of the contributors to his anthology, that tribunals should be shifted to the parish level, to the local pastor assisted by a competent board of consultors.

But along with such decentralization, Wrenn and without exception the other scholars writing here argue that there is no barrier, either from Scripture or tradition, that stands in the way of the Church's adoption of a policy similar to that of the Orthodox and some of the Protestant Churches, a policy which adheres to the ideal of permanency in marriage while dealing compassionately and realistically with those who tragically fail to realize it. Such a change would hopefully entail a subordination of juridical controls to the Church's prime mission in this area as Bernard Häring discerns it: a fresh concentration on positive support, solid sexual education, marital preparation and the availability of competent marriage counselors.

To alter the Church's current divorce law need not represent so great a change as many Catholics might imagine, but like many of our recent changes, a recovery of our authentic tradition. The Lord's sayings regarding divorce are indeed demanding, but they must be seen in context. Jesus' prohibition of divorce occurs first, for instance, in Matthew's Gospel in the context of his most rigorous call to perfection, "even as the Father is perfect," and together with equally stern bans on swearing oaths and resisting violence, neither of which the Church has taken absolutely. And in a later chapter (Mt. 9), when the Apostles express alarm at the hard saying, Jesus remarks that "This teaching does not apply to everyone, but only to those to whom God has given it." (v. 11) Such demands, I suggest, should be seen as parallel to similar standards of perfection that are to be found in comparable religious literature, say, the *Bhagavad Gita*, the *Tao Te Ching*, or the *Dhammapada;* these demands cannot be enforced under the threat of penal sanctions; the possibility of doing the truth here comes with and by wisdom—and grace—"and few there are who find it."

Let's face it, the Christian revelation is seriously deficient if you are looking for a manual on how to convert a marriage into that symbol of the "great mystery" of which Paul eloquently speaks. Paul insisted on the ideal and its possible realization, but he was also a realist, and as 1 Corinthians 7 makes clear, he was not up for turning the Lord's command into an excuse for sado-masochistic duty. In that chapter, he outlines a classic circumstance in which he judges that Christ's command must admit of an exception in the interests of equity: the case of irreconcilable religious differences. And he gives us the counter-value to permanency which should guide our discernment in resolving the conflict of values arising from a dying or dead marriage: "God has called you to live in peace." (1 Cor 7:15) In Paul's view, apparently, the Christian was not obliged by some Kantian conjurer's trick to stick to a killing contract where an exchange of rights substitutes for real mutuality.

Of course, when a flatulent romanticism leads so many in our day to cop out rather than work through at the first sign of conflict, we need to be suspicious of our compulsions to find "peace"—which is no peace but only further delusion. But such discernments can be made, Paul's pastoral wisdom used. The Church's error here seems to be that in the period of classic canonical codification it adhered to the letter of Paul's words, converting what was an *example* of an equitable exception, apt for extension to analogous "irreconcilable differences," into an exclusive *privilege* "in favor of the faith." I think it is time we enlarged the favor to anyone trapped in a dead end.

Moreover, in view of the Church's current compassionate practice in releasing priests from their ministry and vows of celibacy, certainly an equally serious social commitment, intransigence on the divorce question, seems a clear example of double standard. I know the retort is that the clerical vocation involves a "counsel of perfection," whereas the married vocation implies a universal "command"—and the latter permits of no release. The distinction is neat, but unconvincing.

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THE SCREEN

Maybe Woody Allen gave his new film the title *Sleeper* to tempt reviewers into accolades like "the comedy sleeper of the year!" OK. What can I lose by being so enthusiastic? It's only February: I have another ten months to change my mind. Besides, the film really is a sleeper, for me, because I had begun to doubt that Woody was ever going to make a film this funny. Since *Take the Money and Run* he has relied more and more on his conceptual powers to make his films funny. That is to say, the very *idea* of a routine has been supposed enough to amuse us. In *Everything You Always Wanted to Know about Sex* just the fact that Gene Wilder gets in bed with a sheep or that Woody fights a giant breast is presumed comical by itself. The same assumption underlies the treatment of the skit about a take-out order for 1,000 revolutionaries in *Bananas*. Indeed many of the sequences in *Bananas* and most of those in *Everything* seem predicated on the notion that they are simply funny *a priori*.

If anything, Woody often appears to have prided himself on casual, awkward performance of his material. But in *Sleeper* he has had a fresh insight into what makes movies funny, as a scene near the end, among many others, demonstrates. In the scene I have in mind Woody and his girlfriend (Diane Keaton) are mistaken for a surgical team sent to regenerate an assassinated dictator from his earthly remains—or rather, remain, for his nose is all that's left. Since neither Woody nor the girl know anything about cloning, the surgical procedure involved, they have to stall, which he accomplishes by placing the nose at the head of the operating table while she lays out slippers at the other end in feigned expectation of the appearance of some feet. This gesture is the scene's real topper, and the kind of comic stroke that Woody's films have usually seemed to me to lack.

I don't deny that you can see Woody's familiar sense of humor at work here. What this gesture with the shoes expresses so perfectly is just the sort of mentality Woody's characters always have: the sort forever anticipating consequences too remote and improbable even to occur to the rest of us. But the gesture itself is uncharacteristic and suggests that Woody the comedy writer is at last turning into Woody the movie director. At the beginning of *Sleeper* there is a comparable moment when Woody has just been removed from a cryogenic capsule where he's spent the last 200 years. As the scientists who have illegally removed him try to conceal their work from some security guards, Woody slumps into a motorized wheel-chair and spins and lurches right into the guards' midst. From this moment right through until the end of the film, Woody the director has been aware as never before that it is the execution of a gag which matters more than its conception.

Like the surgeon imposter at the end of the film, the undisguised patient bumping and crashing among those guards at the beginning is a character whose comedy has been worked out not in the scripting of the film but on the set—not through the mere imagining of the situation, but through its physical rehearsal. Such precise, carefully timed enactment is the visual stuff of which the best movie comedy is made, as Woody now seems to know.

The conflict usually being acted out by the character Woody plays is between the liberal intellectual in him and the schlemiel. The one worries intensely about the future of mankind, but the other can't even take care of himself in the present. The one gets himself invited to dinner at San Marcos' presidential palace (in *Bananas*), and the other decides that the correct social gesture would be to bring a dessert from Cake Masters as a gift. It was inevitable that Woody would make a science-fiction spoof sooner or later because the whole genre must seem to him laughable. Anybody who takes his prophecies seriously, *Sleeper* implies, is a fool. Maybe John Boorman should have thought of that possibility too. It would have saved him the embarrassment of making *Zardoz*.

Man's twenty-third century inheritor envisioned by Boorman is bored man, an immortal who inhabits a valley paradise and is sustained by the labor of human wretches outside. A film about such creatures may seem new territory for a director whose reputation is for action films with strong psychological realism. *Zardoz* has very little psychological realism since characters who live without war, politics, sex, or love—to say nothing of birth and death—have very little psychology of any sort. Some of the communards in this valley of the dulls actually turn into what are termed "Apathetics," motionless zombies, and it's hard to imagine that choosing to be anything else isn't completely arbitrary. But there is one other character here of a sort alien to the valley though familiar in Boorman's earlier work. He is Zed (Sean Connery), a mortal "Exterminator" trained to ride herd on the "Brutals" who support the valley's life style.

The character Connery plays is the one played variously by Lee Marvin, Toshiro Mifune, Burt Reynolds and Jon Voight in Boorman's previous films. He is the men in *Deliverance* who have learned to survive in the wilderness, the marooned enemies of *Hell in the Pacific*, the calmly violent gunsel of Boorman's first success, *Point Blank*. Whether by nature or circumstance, the hero of a Boorman film always has to become, like Zed, an Exterminator of Brutals, and all Boorman's other films have been, like *Zardoz*, studies of when such extermination is justified. Since the immortal race in this

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BOOKS

FOR BROTHERHOOD

This list includes books of general interest in the field of intergroup relations chosen from among the many published from August, 1972 through July, 1973. They were selected on the basis of their contribution to the search for community in a pluralistic society, and for their concern with interreligious, interracial, ethnic, economic and political challenges to achieve a healthy public order. The list is the result of unanimous agreement by a representative committee on their recommendations of the best in the field for children, young people, and adults.

BERNHARD E. OLSON, Supervisor
Paula K. Lazarus Library
of Intergroup Relations

This selection from the complete list is presented by the publishers named below

ADULT LIST

A. Philip Randolph: A Biographical Portrait, by Jervis Anderson. Harcourt Brace Jovanovich. $12.50.

Never a radical and always a gentleman, this great Negro leader has chalked up an impressive number of staggering accomplishments during his lifetime: the founding of, and ten-year struggle to organize, the first union for black railroad employees, the Brotherhood of Sleeping Car Porters; the desegregation of the armed forces under the Truman administration; the creation of the FEPC under Roosevelt; the organization of the historic March on Washington for Jobs and Freedom in 1963. But above all he towers over other contemporary American leaders; his name is one "for America to conjure with," said a dignitary on Randolph's eightieth birthday, "to learn from, to discover the best that's in our country."

Bias and the Pious, by James E. Dittes. Augsburg. Paperback $1.95.

The relationship between prejudice and religion has been a much-debated theme. A dedicated churchman himself, Dittes finds within the churches both the seeds of prejudice and anti-prejudice. The first form of faith he calls "contractual," and the other he terms "prodigal," and Christianity and Judaism possess both forms.

Black Religion and Black Radicalism: An Examination of the Black Experience in Religion, by Gayraud S. Wilmore. Anchor Books. Paperback, $3.50.

This is a book about Black religion and the Black experience in America. While addressed to Black Americans ("they must know . . . who they **were** and who they **are** if they are to be seriously concerned about whom they intend to become," says C. Eric Lincoln in the Foreword), it is obligatory reading for non-Blacks also. The knowledge of the unique and formative role of religion in the Black person's search for social justice, freedom, and human dignity against all odds, including the "de-Christianizing of the Christian faith," is knowledge essential to quality education for every American.

Booker T. Washington: The Making of a Black Leader, 1856-1901, by Louis R. Harlan. Oxford University Press. $10.95.

Most school children, black and white, have heard of Booker T. Washington, one of the few Negroes in the past to be mentioned in white history textbooks. Now current research into Negro history enables us to glimpse the political expertise and the multi-faceted personality behind the mask of the country's best known "token Negro." A smooth style and quality scholarship based on the Booker T. Washington papers in the Library of Congress, make this a remarkably readable biography.

The Puerto Rican Papers: Notes on the Re-Emergence of a Nation, by Alfredo Lopez. Bobbs-Merrill. $8.95.

The understanding of Puerto Rican culture requires an appreciation of the long history of colonialism and the intense emerging nationalism, which has created a distinctive people of the mixed Spanish, Indian and African peoples on this small island. The author relates all this to the Puerto Rican scene in New York in an illuminating way.

The Chicanos: A History of Mexican Americans, by Matt S. Meier and Feliciano Rivera. Hill and Wang. $8.95.

Ever since Jamestown, a unique cultural minority has lived within the territory of modern America. The "Mestizo" is a cultural and racial mix of early Indians and Spaniards living in the Southwest. Today there are three distinct Chicano subcultures, the Tejano, the Californio, and the Nuevo Mexicano. These products of two clashing world cultures have their own distinctive history, contributions, and social problems with which all Americans need to be acquainted.

The Death and Life of Malcolm X, by Peter Goldman. Harper & Row. $8.95.

A solid book by a Senior Editor at **Newsweek,** consciously written from a white perspective, which sees Malcolm as "a good and gifted man struggling imperfectly toward daylight." An "unauthorized" but admiring biography, it rejects canonization of its subject while taking him seriously as a prophet.

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ADULT LIST

Selected by . . .

JOSEPH E. CUNNEEN, Editor, Cross Currents.
ARTHUR HERTZBERG, Rabbi, Temple Emanuel, Englewood, New Jersey.
ELIZABETH D. NORRIS, Librarian, YWCA, New York City.
DORIS VIACAVA, Librarian, Iona College, New Rochelle, New York.
MURRAY FRIEDMAN, Director, Eastern Region, The American Jewish Committee, Philadelphia, Pennsylvania

For the complete Books for Brotherhood list write to:
The National Conference of Christians and Jews, 43 W. 57th St., New York, N. Y. 10019

A Harsh and Dreadful Love: Dorothy Day and the Catholic Worker Movement, by William D. Miller. Liveright. $9.95.

For the past forty years the Catholic Worker movement has embodied a radical Christian social idea in action. Founded by Peter Maurin and Dorothy Day, it has been unwavering in its identification with the poor and outcast wherever they may be found. This first full-length history of the movement tells about the known and little known people who have been involved in it, the religious and philosophical ideas which have animated and sustained them, and the concrete issues on which they have taken a determined stand.

I Never Had It Made, by Jackie Robinson. As told to Alfred Duckett. Putnam. $7.95.

This exciting and poignant autobiography of America's great baseball hero, the first Black to break the color barrier in that sport, makes good reading and almost makes it as a human-relations handbook. A successful businessman, civil rights activist, a celebrity courted by politicians, the national chairman of Brotherhood Week, nevertheless, Robinson concludes that he was still a black man in a white man's world—he "never had it made."

I'm Somebody Important: Young Black Voices from Rural Georgia, by George Mitchell. University of Illinois Press. $7.95.

Blacks living in poor rural areas of the country, unlike those in urban ghettos, have aroused little concern among affluent Americans. Is this because they present little threat to them? To understand in human terms how racism and poverty have affected these people, Mitchell interviewed six young Black Georgians and encouraged them to speak about their lives. Striking photographs accompany the text.

Liberating our White Ghetto, by Joseph Barndt. Augsburg. Paperback, $2.95.

This book is by, for and about white people. Its aim is to help white people understand how they have been programmed by Western society into being racists, how they have wound up living in a plush prison with hidden racist bars and concealed, dehumanizing walls. To assist us in breaking out of this imprisoning white culture, many avenues are offered. A separate study guide will encourage individuals and groups to find for themselves satisfying non-racist styles of life.

No Neutral Ground, by Joel Carlson. Thomas Y Crowell. $8.95.

Because early in his law career, Joel Carlson decide to oppose the racist system of South Africa rather tha accept it, he found "no neutral ground" between the tw positions. For twenty years he dedicated his life an career as a civil rights lawyer to defend the rights o Black inhabitants in a police state which denies not onl legal status, but any modicum of dignity to its nativ populace. His courage and perseverance are reflecte in his words after he had lost one case against an unjus law: "I knew now it was not enough to condemn th regime. One had to participate actively in opposing th system."

A Religious History of the American People, by Sydne E. Ahlstrom. Yale University Press. $19.50.

A voluminous but absorbing work, this religious history of America is set within the context of the social political, and intellectual developments of the New World. The religious dimensions of American history have been greatly neglected in our culture and in public education; thus, the importance of this comprehensive treatment for the re-thinking of the religious roots of our heritage for the Bicentennial years.

The Renewal of American Catholicism, by David J. O'Brien. Oxford University Press. $7.95.

In O'Brien's view, American Catholics are undergoing a period of crisis more profound than most observers have acknowledged. His study seeks to understand the deep stresses and changes which have taken place in Catholics' attitudes toward their Church and their place in American society. An historian of both general and American Catholic history, the author is particularly qualified to go beyond the contemporary scene in his analysis.

This Country Was Ours: A Documentary History of the American Indian, by Virgil J. Vogel. Harper and Row. $12.95.

Primary sources, prefaced by background commentary, make this book a definitive compilation of authentic voices—Indian and non-Indian, pro-Indian and anti-Indian, as reproduced in treaties, speeches, letters, journals, Indian accounts, and memoirs. The appendices contain a wealth of events and dates in Indian history, biographies of prominent Indians, museum collections, and a comprehensive bibliography.

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CHILDREN'S AND YOUNG PEOPLE'S LIST

Selected by . . .

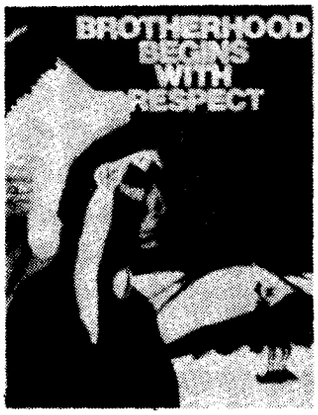
AUGUSTA BAKER, Coordinator of Children's Services, The New York Public Library.

LUCIA ENGLE, Acting Director, Elementary School Libraries, New York City Board of Education.

JOSETTE FRANK, Director for Children's Books and Mass Media, Child Study Association of America.

NORA KRAMER, Consultant on Books for Children and Young People; Director, the Bookplan.

ETHNA SHEEHAN, Instructor in Literature for Children and Young People, St. John's University.



Winning Hearts & Minds: War Poems by Vietnam Veterans, Edited by Larry Rottman, Jan Barry, and Basil T. Paquet. McGraw-Hill. $3.95.

What can one say about words expressed by soldiers on killing a woman, a child, or a peasant walking down a country road, on seeing a buddy blown up by a mine, on the longest war and "the longest nightmare never quite come to an end"? The poems in the book are meant to be read aloud. "Read it at PTA meetings!," say the editors, "at Rotary meetings, at City Council meetings, at coffee klatches, peace demonstrations, Sunday School classes . . ."

CHILDREN'S AND YOUNG PEOPLE'S LIST

The Black Man in America, 1877-1905, by Florence Jackson. Illustrated with photographs and contemporary drawings. Franklin Watts. $3.95.

An account of the period between the end of Reconstruction and the rise of the Niagara Movement and its leader, W. E. B. DuBois. Fourth volume in this series. (9-12)

Contemporary American Indian Leaders, by Marion E. Gridley. Illustrated with photographs. Dodd, Mead. $4.95.

This book of Indian biography, sets forth the philosophy, the passion for education, and the dedication of the men and women of different tribes who are distinguishing themselves in statesmanship, health services, literature, art and many other vocations today. (10-14)

Dakota Sons, by Audree Distad. Illustrated by Tony Chen. Harper & Row. $4.50.

Tad expected his summer to be long and lonesome without his old pal Bobby. But this was before he made friends with Ronnie White Cloud. While the boys were sharing fun Tad was learning to understand Indian ways and appreciate Sioux sensitivities, and Ronnie was beginning to take a realistic view of his relations with his father and his responsibility toward school. (8-10)

The Diddakoi, by Rumer Godden. Viking. $2.95.

A young gypsy girl, clinging to her family traditions, overcomes her own resistances and the prejudices around her to make a new life in the community. (12-14)

Don't Ride the Bus on Monday: The Rosa Parks Story, by Louise Meriwether. Illustrated by David Scott Brown. Prentice-Hall. $4.95.

The bus boycott in Montgomery, Alabama, was a landmark in the civil rights fight—Rosa Parks was its heroine. (7-9)

Fanny Kemble's America, by John A. Scott. Illustrated with photographs. Crowell. $4.50.

Marriage to a Georgia slaveholder in 1834 opened the eyes of this distinguished young English actress to the plight of American blacks. Not content with tending sick slaves, she spoke her mind boldly, impelling her husband to divorce her in a sensational trial. She returned to the stage and years later published her journal. (11-16)

Friend: The Story of George Fox and the Quakers, by Jane Yolen. Seabury. $5.95.

The beginning of the Quaker movement told through the biography of its first dissident leader whose influence endures to our own time. (12 up)

Julie of the Wolves, by Jean Craighead George. Pictures by John Schoenherr. Harper. $4.95.

A young Eskimo girl, lost on the North slope of Alaska, and saved by wolves, takes a new and appreciative look at her Eskimo past. (10-14)

Marcus Garvey, by Daniel S. Davis. Watts. $5.95.

The life of a powerful black leader and his contribution to the civil rights movement in the 1920's is revealingly presented. (10 up)

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WHAT IS THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS?

NCCJ is a civic organization engaged in a nation-wide program of intergroup education. It enlists men and women of diverse religious groups who without compromise of conscience or of their distinctive and important religious differences work together to build better relationships among persons of all religions, races and nationalities. Its operation is civic and social although, obviously, the roots of the brotherhood which it seeks to build are in moral law and in religious faith.

CHILDREN'S AND YOUNG PEOPLE'S LIST (Continued)

Marian Anderson, by Tobi Tobias. Illustrated by Symeon Shimin. Crowell. $3.75.

An attractive, interesting account of the great singer. Another in this easy-to-read biography series in **Fannie Lou Hamer,** by June Jordan.

On Mother's Lap, by Ann Herbert Scott. Illustrated by Glo Coalson. McGraw-Hill. $4.95.

Appealing picture-story about a little Eskimo boy enveloped by his mother's love. (3-6)

Rice Cakes and Paper Dragons, by Seymour Reit. Photographs by Paul Conklin. Dodd, Mead. $3.95.

The anticipation of Chinese New Year in New York's Chinatown forms the framework for this story of Marie Chan's home life, her community, her two schools—American and Chinese—and her fun. The excitement of the great day itself, with its dragons, music, dances, and gift-giving, provides a fitting climax. (8-11)

The Secret Name, by Barbara Williams. Illustrated by Jennifer Perrott. Harcourt. $3.95.

A sympathetic story of a Navaho girl's difficult adjustment in having to live with a white family. (9-11)

Sherman: A Chinese American Child Tells His Story, by Joe Molnar. Watts. $4.50.

The tape-recorded daily adventures of a ten-year-old Long Island boy. Photographs illustrate a simple story. (7-11)

Six Black Masters of American Art, by Romare Bearden and Harry Henderson. Doubleday. $3.95. (Zenith Books)

Simply written biographies of five painters and one sculptor. Illustrated with photographs of original works. (8-12)

The Spirit of Cochise, by Elliott Arnold. Scribners. $5.95.

A young Indian returns from the Vietnam war to his reservation in Arizona and is challenged by the problems of his people. (11-13)

Stranger in the Storm, by Charles P. May. Illustrated by Victor Ambrus. Abelard-Schuman, $4.38.

When a fugitive slave seeks refuge in a pioneer farmhouse in 1850, it proves fortunate indeed for snowbound Rhoda and Adella, even though the girls are terrified of the huge black man. It is through Tall Tom that they are kept alive in the blizzard, and he in turn owes his liberty to the girls' quick-witted honesty. (8-10)

Struggle for Freedom. The History of Black Americans, by Daniel S. Davis. Harcourt. $5.95.

The Black liberation fight is traced from the recent past in Africa to achievements and setbacks in present-day America. (12-14)

Susette La Flesche: Voice of the Omaha Indians, by Margaret Crary. Hawthorn. $5.95.

Born in 1854 on an Omaha reservation, "Bright Eyes" grew up to share her father's belief in the necessity of obtaining an education to help herself and her people. Through her lectures and writings, this gentle young girl played an important part in persuading a callous country that Indians deserved the protection of the law and the rights of citizenship. Illustrated with photographs. (10-14)

The Taken Girl, by Elizabeth Gray Vining. Viking. $4.95.

Mrs. Healy's boarding house was not only home to John Greenleaf Whittier, but an exciting center of the Abolitionist Movement. (9-12)

The Upstairs Room, by Johanna Reiss. T. Y. Crowell. $4.50.

The poignant story of two Jewish sisters hidden by courageous Christian neighbors in Holland during the Nazi occupation. (9-11)

The Way of Charles Speaks Soft, by James Rhodes. Criterion. $4.50.

It was difficult for a youth in Charles' dreary community to surmount the general apathy. What future did his rural environment offer an educated Indian? Charles would have succumbed after his miserable experience in the city, had it not been for the unobtrusive advice of a fellow-Indian whose Army service had taught him that the secret of success for an Indian is to work twice as hard as a white man. (12-16)

What You Can Do: Practical Suggestions for Action on Some Major Problems of the Seventies, by the Staff of the Christian Science Monitor. McKay. $3.95.

Constructive ideas for meeting problems of poverty, race relations, peace, and other matters. (13 up)

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film has become a blight both to the world and itself, the man capable of murder is again, as in past Boorman films, the true hero of the day. Certain immortals smart enough to see that death is desirable help Zed discover a way to kill them, for they have come around to Boorman's point of view that only types like Zed deserve to survive.

Boorman clearly considers this opinion he has of the human race to be of inexhaustible interest to us all, but he has gone an awfully long way around to express it again here. The minute we lay eyes on this commune of immortals we know we would just as soon do without them. No one needs a two-hour movie to arrive at a foregone conclusion. Where Boorman's heroes have always before had to survive in the wilds (cities are also jungles to Boorman), Zed has to survive in the most over-refined culture imaginable. It's not a *mise en scène* for which Boorman has a feel. If *Zardoz* had been about these immortals exclusively, Boorman might have tried *Pointless Blankness* as a title, or *Sleeper* would have been nice, alluding, as it were, to the audience.

COLIN L. WESTERBECK, JR.

RELIGION & POLITICS IN GERMANY

GORDON C. ZAHN

I STILL remember my annoyed reaction to a pastoral letter read from a Munich pulpit some years ago. Ostensibly intended to remind the faithful of the moral obligation to fulfill their responsibilities as citizens by voting in an imminent election, it was in fact a thinly disguised campaign appeal. True, it stopped short of naming specific candidates or parties, but the thrust of the message was clear enough. The electoral contest was elevated to a choice between the embattled champions of Christianity (Adenauer and his Christian Democratic Union) and the sinister forces of the Left (most particularly the Social Democrats) who were conspiring to deliver Germany, Europe, and ultimately the world to the threat of Communist domination.

It seemed then, and even in recollection the impression remains vivid, that here was frightening evidence of an inability on the part of the German Church to admit or absorb the grim lesson of its failure under the Nazis. Of course, this negative reaction was not unrelated to the fact that many of the candidates against whom the implied ecclesiastical condemnation was directed represented positions I personally supported—most specifically opposition to the remilitarization of Germany and the resurgence of the spirit of nationalism.

In his thorough and carefully detailed account (*The Churches and Politics in Germany*, Wesleyan University Press, $15), Frederic Spotts traces the history of official church involvement in German political affairs from a somewhat less committed viewpoint. The author, identified on the dust jacket as "a young American diplomat," combines rigorous research and personal observation and, one suspects, a measure of involvement as well, to produce a consciously balanced study of Catholic and Protestant concerns and theological interpretations bearing upon Church-State relations and selected "key issues." A background summary traces major similarities and differences from their sources in Reformation and Post-Reformation rivalries and accommodations to the present. The difficulties encountered under Hitler and in the Occupation are reviewed, and special attention is given to the advantages enjoyed (in the sectors controlled by the Western Powers at least) in the rebuilding of the shattered nation. Principal emphasis, however, is reserved for the postwar years and the CDU which succeeded in dominating the political scene until 1969.

Though it disturbs the balance Spotts so carefully maintains, I shall concentrate on the Catholic record. Certainly the church-politics issue finds its sharpest focus in the rise and fall of the earlier Center party and the extent to which the CDU served, and was intended to serve, as its replacement. The Center party came into being as a necessary defense against Bismarck's *Kulturkampf*; successful in that encounter, it continued through the Weimar years recognizing as its primary mission the protection and, where possible, the advancement of the special interests of the Catholic Church and its members. In 1933 it was the Center's unhappy fate to provide the decisive votes granting Hitler his totalitarian "emergency" powers, a decision Spotts skips over much too lightly. In any event the party was formally dealt out of existence in the bargaining over the Concordat arranged between Nuncio Pacelli and the new German rulers.

After the war there were a few scattered attempts to bring the Center back to life, but these were abandoned, largely at the behest of the Catholic bishops apparently, in favor of the new and professedly inter-confessional CDU. Partly because the division of Germany left Protestants at

GORDON C. ZAHN, *the author of* German Catholics and Hitler's Wars, *teaches sociology at the University of Massachusetts.*

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a numerical disadvantage, partly because of its broader political experience and objectives, the new party's Catholic constituency was dominant from the very beginning. The close partnership that developed between party leadership and Church "establishment" was first shaken and then shattered by the combination of John XXIII's "opening to the East" (carried forward and extended by Paul VI and the Vatican Council) and a détente initiated by the SPD leadership in 1959. Since the CDU's dramatic fall from power and in response to certain actions of the successor government, there has been an attempt to reforge the old links. These have been only moderately successful.

Even were this not the case, Spotts suggests the old dominance could not be recaptured. As he sees it, religion is "no longer a motivational force in the average individual's life"; even among those who still consider religion important, it no longer plays an essential role in their political and social behavior. This observation reaches beyond the German context and confronts all of us with a new and more urgent statement of perennially troubling questions: how much and in what ways should the Church *as church* involve herself in political affairs? when she does, what is the obligation of the Catholic *as citizen* to listen and follow?

It is deceptively simple to answer "not at all" to either of these questions. Indeed, in the light of Spotts' pessimistic (and undoubtedly accurate!) assessment, what may be needed is more, instead of less, formal ecclesiastical involvement in political affairs. This is not as daring a position as it seems. After all, we have witnessed the leakage (defection?) of many, particularly among the young, precisely because they have decided the Church and religion itself are not "relevant." Complications set in, of course, when we realize that relevance to some is in the sodality's picketing the local porno shop while to others it takes the form of episcopal statements supporting the Farah strike or the UFW lettuce boycott. The basic point remains valid though. Instead of decrying the use of political "clout" by Catholic leaders and agencies lobbying for laws to counter Supreme Court permissiveness on abortion, we ought to be demanding that equal effort and resources be devoted to winning government acceptance of the hierarchy's recommendations concerning selective conscientious objection and amnesty.

Does this mean I was wrong in objecting to the Munich pastoral? In part yes, but only in part. If its author sincerely believed that an SPD victory would tear the moral fabric of the nation, it was right for him to make that conviction public. On the other hand, if (as the Spotts study would seem to suggest) his principal motivation was to preserve a status quo congenial to the Church's institutional concerns and prerogatives, my annoyance was justified. The distinction is not easy to make or maintain. Even Spotts fails to distinguish adequately between opposition to liberalized abortion (clearly a substantive moral issue to the Catholic leadership) and the threatened loss of Catholic civil service positions when he describes the breakdown of the short-lived détente with the SPD. Surely it is too much to say, as he does, that the Catholic church's social principles are "incompatible" with a liberal, secularized society; but it cannot be denied that there will be some *issues* involving irreconcilable value-differences. At such times, a Church whose leaders did not attempt to influence the political outcome or decision would be abandoning its mission.

But the manner in which that influence is exerted is crucial, and here the German experience is particularly instructive. There appears to have been a tendency to regard both the Center and the CDU as instruments of episcopal power and authority so that the approach to the Catholic electorate was more one of ecclesiastical edict demanding pious obedience rather than rational appeal and persuasion. Nothing illustrates this better than the treatment accorded to those Catholics who did not approve of the Adenauer Cold War policies. Individuals of the highest intellectual and spiritual caliber —Reinhold Schneider, Walter Dirks, Heinrich Böll, and their like—were either studiously ignored or openly denounced by bishops and other spokesmen for the Catholic "establishment."

If the religious community has a role to play in the ordering of political affairs to serve the ends of justice, its leaders must have the right to assist the individual in forming his conscience and even, at times, to furnish behavioral guidelines in specific situations. To the extent that Spotts is correct in concluding that in Germany the Catholic hierarchy "cared only for the narrow interest of the church rather than the broad interests of the society," this would be a serious abuse of that right; further, if the approach used was, as he puts it, "trying to exercize political influence while pretending not to," the failure is compounded with dishonesty.

One lesson to be drawn from all this is that the problem of defining the proper relationship between Church and politics cannot be solved by building a wall of separation between the two; nor should it be solved by making one subservient to the other. One would be hard pressed to decide which is the more glaring fault, the excessive enthusiasm with which Cardinal Frings and other leaders of the German Church promoted the re-introduction of conscription (and opposed provisions for conscientious objection!) or the craven avoidance of political responsibility reflected in the American bishops' failure to respond to Mr. Nixon's desecration of last year's Christmas season with his "carpet" bombings of Vietnam. We are likely to find no easy formula, no clear boundaries to be drawn; but if Spotts succeeds in forcing his readers to confront the issue and recognize its complexities, it might just inspire new efforts to find some means of assuring due recognition of the moral dimensions of social and political issues without repeating the tragic mistakes of the past.

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CRITICS' CHOICES

Sally Cunneen

The "religious books" I have been hunting out lately are those that have answered two different areas of need: for a deeper inner life (in which Archbishop' Bloom's *Beginning to Pray* [Paulist Press, 95¢ paperback] and M. C. Richards' *Centering* [Wesleyan University Press, $3.45 paperback] seem recent classics), and for a wider communal vision that recognizes the imperative of responsible action. The recent reissue of Simone Weil's *Waiting for God* (Harper & Row Colophon paperback, $2.95), was a belated opportunity for personal discovery and a sharp reminder of how superficially optimistic most discussion of "social justice" tends to be. Although a collection by others, *Waiting for God* contains considerable material for Weil's spiritual autobiography and shows how she identified justice with love, and God's power with the ability to hold back and withdraw. For Weil the creative power involves self-loss, and she rejects the traditional idea of creation as an act of divine expansion, seeing it rather as painful dimunition that gives us a model: "to empty ourselves of our false divinity, to deny ourselves, to give up being the center of the world in imagination, to discern that all points in the world are equally centers and that the true center is outside the world."

This complex awareness of personal depth and international solidarity is also in evidence in *A Theology for Artisans of a New Humanity*, by Juan Luis Segundo, S.J., in collaboration with the Peter Faber Center of Montevideo. The two first volumes of the series that I have had a chance to go through (*The Community Called Church* and *Grace and the Human Condition*—Orbis Books, $6.95 ea., paperback $3.95 ea.) would be excellent for adult education groups, and reveal their origin in seminars as tools for helping ordinary men and women to see the implications of their existence as Christians in the contemporary world. The Segundo team wants to provide readers with a technique for greater penetration into their real-life situations, but also includes a basic repertoire of biblical and conciliar texts, constantly stressing the connection between "grace" and human liberation.

Both Segundo and Weil make use of myths as sources of psychic illumination, but their personal and universal meaning is the central fascination of Edward F. Edinger's *Ego and Archetype* (Penguin Books, $3.45 paperback). Although the book is a delight for the lover of literature and myth and its illustrations are excellent, it should have extra appeal to anyone concerned with religion. Edinger illuminates Jung's theory of human development by using well-known figures from the Old and New Testament —as well as those from other traditions—to reveal the psychic implications of their struggles and victories. We see in clear detail the psychological meaning of the struggle for the right relationship between the self and the ego, and the need for alienation and reconciliation, and the author relates his insights to figures from Job to Christ. Such application appears to be not a "reduction" but an enlargement of religious meaning, especially since Mr. Edinger suggests how the two poles of self and society are related at the deepest levels.

But perhaps the most rueful—but ultimately bracing—shocks of discovery came for me in the reading of Bruce Vawter's *This Man Jesus: An Essay toward a New Testament Christology* (Doubleday, $5.95). Avoiding the dubious values of debunking and scholarly exhibitionism, the author is intent on firmly (but gently) demonstrating that professional theology and popular piety have shown little interest in the person of Jesus of Nazareth. While fully aware of the dead end encountered in "the quest for the historical Jesus," he makes discriminating use of form criticism and redaction criticism, and the book is a convincing demonstration of how historical research can offer "the believer some help in his desire to be in authentic contact with the revelatory Christ-event as it was first proclaimed and accepted." Necessary reading at both Houses of Prayer and Social Action centers!

Arthur A. Cohen

My sense of the religious becomes annually more eccentric. I feel my mind like an old hulk to which strange barnacles attach and hold fast. The hulk, however, has a staying consistency which is evidenced in the quality of the barnacles which elect (and in my world, for the sake of metaphor, even barnacles have will and intelligence) to adhere.

The assortment of my year's barnacles, all informed by that common ingredient, that my imagination—religious and moral—has been strengthened by their decision to take hold with me follow.

Invitation to the Talmud: A Teaching Book (Harper & Row, $5.95) by Jacob Neusner, that rarity among books, a *vade mecum* which the general reader will find both entertaining and immensely instructive. It is not a compendium of the Talmudic litera-

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ture, but an *exemplum* of the technique of reading Talmud and therefore valuable for the reader who will never study one of its tractates no less than for the reader who wants Ariadne's thread to that labyrinthine literature.

The historically disposed will delight in Alexander Altmann's monumental biographical study, *Moses Mendelssohn* (University of Alabama Press, $15.) in which that paragonic middleman between antique Judaism and enlightenment is set down once and for all. Altmann, a very great scholar, alas, generally unknown to the layman, writes an unbeleaguered prose which is nevertheless stuffed with the relevant documentation.

And of documentation, could one cavil with Gershom Scholem's magisterial *Sabbatai Zevi* (Princeton University Press, $25.), work which reaches the cabalistic thousand pages and is undoubtedly one of the all-time masterpieces of scholarship and intellectual history.

To these three, several personal enthusiasms: Andrei Platonov's novel, *The Foundation Pit* (Ardis, $3.95) one of the prodigies of *samizdat* Russian literature, is a work which reads like a modern *Pilgrim's Progress*, although the Soviet Union is finally more arid and depressing than the hell which Pilgrim contemplated. Written in an extraordinary language that is introduced by Joseph Brodsky who assures us that it is one of the most original neologistic fabrications in modern Russian literature. And mentioning Joseph Brodsky, once again, his *Selected Poems* (Harper & Row, $5.95) published on the cusp of the new year.

And lastly, a trio of Mandelstam volumes: Clarence Brown's straightforward and immensely thoughtful biography, *Mandelstam* (Cambridge University Press, $13.95), his collaboration with W. S. Merwin on Mandelstam's *Selected Poems* (Atheneum, $6.25) which suggests what Mandelstam must be like—and it is a very great similitude—if one can get beyond Merwin and Nadezhda Mandelstam's *Hope Abandoned* (Atheneum, $13.95) which, with her first book *Hope Against Hope* (Atheneum, $10.00) and her critical volume on Mandelstam's creative process, *Mozart and Salieri* (Ardis, $2.95 paper), persuades that she is one of the great prose writers of the century, the Alexander Herzen of our time.

Bernard Cooke

Recent years have seen a good deal of discussion about religious experience and about the "models" of thought used in faith and theology. One of the best books on both topics appeared this past year, John Smith's *The Analogy of Experience* (Harper & Row, $6.95). Not only does Smith, with his gift for clear and orderly thought, make a strong case for the unique role of personal experience as primary model for all religious knowing; but in the latter portion of this short volume he suggests ways in which theological study of Christ and of the Church can be enriched by this understanding. Smith's book demands careful reading, for it is compact and closely reasoned; but it is worth the effort.

If Smith's book ties together a lot of loose ends in the field of religious epistemology, Gutierrez's *Theology of Liberation* (Orbis Books, $4.95) accomplishes the same task in a much different area. Some of the most stimulating reflection on the nature of "salvation" is being done by Latin American theologians who, faced with the oppressive economic and political situation in their countries, have applied Christian insight into the divine action of liberation to the concrete social need for human liberation. For those already somewhat conversant with this current of theology, Gutierrez's book is a good summary statement of position; for those unacquainted with this development, the book will provide a good introduction.

Smith and Gutierrez both touch importantly, by direct statement and by implication, on the meaning of Jesus of Nazareth and of his saving influence. Three other books that have appeared this past year concentrate formally on Christology; together they provide a balanced view of today's reexamination of Jesus. The first of these, John A. T. Robinson's *The Human Face of God* (Westminster, $7.95), will be the most startling to Catholic readers. Though there are a number of places where I would disagree with his position, his exposition of the basic questions about Jesus in present-day theology is clear and challenging; it is not sensational, but it is uncompromisingly frank. The book is carefully done, is quite obviously the product of much reading and reflection, and it is written within the context of faith.

Still, for some who have not had the opportunity to follow the exegetical and theological discussion about Jesus during the past few decades, or even to read a book like Schoonenberg's *The Christ*, Robinson's treatment may prove a bit unsettling. If that is the case, the other two books, Raymond Brown's *The Virginal Conception & Bodily Resurrection of Jesus* (Paulist, $2.25) and Bruce Vawter's *This Man Jesus* (Doubleday, $5.95) should be of help. As the title suggests, Brown deals only with two specific questions about Jesus; he does so with that calm and competent scholarship that we have learned to expect from him. His conclusions are traditional in the best sense of that term.

Like Brown, Vawter concentrates on the New Testament texts of his study of Jesus—his book is basically an examination of the principal N.T. titles for Jesus. However, he does discuss the compatibility of later Christological formulations (e.g. at Chalcedon) with the biblical understanding; this is one of the most valuable portions of his book, despite its brevity. To say that Vawter's book is worth reading is a great understatement; it is a book that any thinking Christian owes it to himself to read.

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Abigail McCarthy

The New Agenda, Andrew Greeley, Doubleday, $6.95.

The Fire We Can Light, Martin E. Marty, Doubleday, $5.95.

Frontiers for the Church Today, Robert McAfee Brown, N.Y. Oxford University Press, $5.95.

The Asian Journal of Thomas Merton, New Directions, $12.50.

C. S. Lewis: Images of His World, Douglas Gilbert, Clyde S. Kilby, Eerdmans, $12.95.

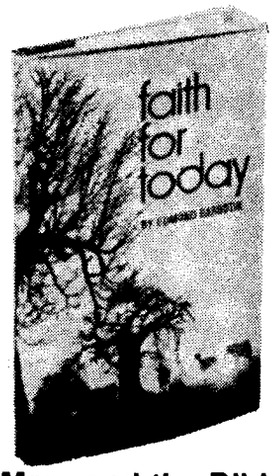
All five of these books hearten the Christian of the churches in one way or another. The first two writers, one Catholic, one Protestant, predict a future for the Christian Churches by prescribing a future. The next three authors do much more. It is a worn word but there is no substitute: they *witness* to an enduring Christianity as do Christian men who have suffered change and absorbed with it and the doubt which Merton calls necessary for faith. Each affirms joy and freedom as the truly unique mark of the Christian.

The New Agenda and *The Fire We Can Light*: It is more usual than not these days to see the world of religion as a blasted landscape and Christianity in irreversible decline. Daniel Callahan spoke from this point of view when he reviewed these two books last year in *The New Republic*:

> Greeley and Marty are probably right that religion is not dead, at least if religion is construed as a way of looking at the world and human experience as a whole (thus anything and everything counts as religion). But whether they are right about a live future for Christianity is far more in doubt. It began as a small sect; so it may end.

Both Greeley (as a sociologist) and Marty (as a church historian) apply their disciplines to a survey of the effects of change and the phenomenon of erosion in church membership and suggest ways for the future. They both see the current revival of interest in spirituality, however exotic its forms—interest in pentecostalism, the Jesus movement, Eastern religion—as evidence of the persistence of religion as essential to man's experience. Martin Marty welcomes the return to inwardness; Andrew Greeley feels that the future of religion lies not with enthusiasm but with those who cultivate "precision, discipline, intelligence and realistic analysis." Because both books are primarily works of intellectual discussion and because all future-oriented studies tend to leave one mired in the uncertain ties of the *now*, they leave us troubled, but in possession of information we need.

Frontiers for the Church Today and *The Asian Journal of Thomas Merton*: One feels that it would matter not a whit to Robert McAfee Brown, nor would have to Thomas Merton, if Christianity declined to Callahan's 'small sect.' What would matter would



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be whether those Christians had found God and followed Jesus "who put his body where his words were" (in the words of a student quoted by Brown). Both books are eloquent postscripts to previous testimonies.

Brown, Presbyterian ecclesiologist and moral theologian, has certainly put his body where his words were. A serious scholar, he was one of the first of the freedom-riding ministers in the civil rights movement to experience imprisonment. Thoroughly *protestant* by right of a distinguished heritage, by tradition and by education, he was an ecumenist who, even before Vatican II, welcomed the involvement of the "Roman Church" he once held suspect, and as an agonizing, rejoicing, participating observer of the Council helped inaugurate the past decade and a half of "Roman Catholic openness." As a clergyman morally concerned about Vietnam he insisted that the same judgment apply to him as to those he counseled. He followed a direct and logical line from Christian to secular ecumenism and has been one of the most patient members of the "listening church" seeking to find God in his work in the world.

Now unwearied, and refusing to succumb to the easy disillusionment of those who have left the church as such after ecumenical and activist honeymoons, he has written this book because "much excited thinking goes on in the upper levels of Protestantism and Catholicism . . . and seldom makes its way down to what are affectionately, if sometimes condescendingly, known as 'the grassroots.' This book is my attempt to be the middleman in that important and neglected transaction." Christianity, he says, offers a sense of joy in a world of fear and it must be understood that the message of joy came out of a historical event that can only be described as a denial of joy, namely an ugly drawn-out execution hard on the heels of a blatant miscarriage of justice." Joy impels the Christian to share in the lot of all, for "joy is diminished and finally destroyed if not shared." It is important to know that activism springs from such faith. There are dangers too, he says, among them that the uncritical embrace of secularity will lead to the loss of a sense of wonder, of the mystery of human existence.

It is a thought underlined in Thomas Merton's last public words. This best known contemplative of our century was known as one of the most involved of men. To those who thought of him only as a sort of guru of the peace movement, his last journal will come as a revelation. He was in this last journey at once *rooted* and immensely free. "I am a monk of Gethsemani and intend to remain one all my days . . .," he wrote home. At the same time he was almost instantly at home with the Buddhist masters, a spiritual brother of the Dalai Lama, alive to all Asian impressions—free to admire the lovely seeker, Miss Vatsala Amin—free to muse wryly on whether it was wise to meditate on a gift *mandala* awrithe with copulating figures.

The book affirms monasticism; it affirms celibacy; it affirms detachment. It bespeaks constant search, yet breathes joy and peace.

C. S. Lewis: Images of His World: If 1973 was the year of Merton's death it was the tenth anniversary of that quite different Christian man, Clive Staples Lewis, scholar, novelist, poet, apologist, whose more than fifty books are still in print diverting, stimulating, and changing minds after a decade. Gilbert and Kilby's beautiful photo essay brings us the man himself, exemplar of the Christian each man might be free to be—unique to his own time and place, creative, evoking love and the best in their being from his fellows.

Richard J. Neuhaus

Ten years ago it seemed improbable the religious world would ever take Karl Rahner for granted. Now successive volumes of his *Theological Investigations* stir not a ripple. The judgment is upon us. Rahner remains one of the two or three most important theological talents at work today. This year we got volumes IX through XI (Seabury, $9.75 each). My guess is that ten years from now they'll be a great deal more relevant than the neophiliacs' latest offerings ("Theology as Storytelling," I believe it is called.)

Those who are not embarrassed to speak of the objective truth claims of the Christian faith will welcome also E. Frank Tupper's *The Theology of Wolfhart Pannenberg* (Westminster $10.95), the most comprehensive summary of Pannenberg's architectonic enterprise to date. It is definitely not Pannenberg-made-easy, but Southern Baptist Tupper does illuminate the foundation work and sketch a blueprint for the superstructure of today's most intellectually ambitious theological project. In a postscript, Pannenberg responds to some tough questions posed by Tupper. More accessible to the general reader, for whom it was written, is Pannenberg's own *The Apostles' Creed* (Westminster, $5.95). Sorry to begin with Rahner and Pannenberg. I know the time is supposed to be past when we Americans had to take our theology off the Germans, but the Holy Spirit is distressingly careless about ethnic and natural quotas.

I am still arguing with John Yoder's *The Politics of Jesus* (Eerdmans, $3.45) and one could not wish for a more provocative antagonist. This Mennonite is anything but quaint as he assaults left, right and center with the political and religious teachings of a far-out rabbi who, one gathers, is currently working Indiana. Yoder's basic challenge is to the pervasive assumption that the gap between Jesus' worldview and ours is so great as to require radical accommodation of the gospel ethic. Yoder insists we should take Jesus straight or not at all. Unlike some others who make the same argument, Yoder is well aware of the consequences, political and intellectual. While he is not always persuasive, Yoder does force reexamina-

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tion of sundry conventional wisdoms.

If you have lightened your religious reading agenda by excluding the winter, spring, summer and fall lists of offerings from Andrew Greeley, I suggest you make an exception for his *Unsecular Man* (Schocken, $7.95). With his accustomed glee in assailing what everyone knows to be true, Greeley marshals a sociological cloud of witnesses to argue that modern society is as religious, maybe more religious, than ever. In challenging the various secularization theories that have more or less dominated the field in recent years, Greeley is doing something quite different from other erstwhile celebrants of secularity. He promotes no feast of fools entertaining one another by telling stories about private trippings; he seeks no safe refuge in the exaggerated subjectivity which is the final capitulation to the triumph of secularism in the larger society. He appeals rather to public evidence and reason in making the case for the persistence of religion. His definition of religion is perhaps too broad, and some arguments are not so new as the author's enthusiasm over his discoveries might suggest. But no one else has put the case together so well, at least not recently. The book has not received the attention it deserves, maybe because too many religious thinkers had re-tooled themselves for gainful employment in other areas following the, presumably inevitable, demise of religion.

I have already praised in these pages *The Politics of World Hunger* by Paul and Arthur Simon (Harper's Magazine Press, $8.95). A manifesto for the newly organized Bread for the World movement, it is also a sober and sobering analysis of problems that will be (should be) preoccupying us for the next fifty years or so. Its importance will be measured by readers acting upon its discomfortingly clear program for change.

Finally, we have been reminded again, in this one year since his death, that some people are singularly irreplaceable. A few days before dying Abraham Joshua Heschel delivered to his publisher the manuscript of *A Passion for Truth* (Farrar, Straus & Giroux, $8.95). In this comparison of the 19th century Hasidic Reb Mendl of Kotzk (the Kotzker) with Soren Kierkegaard, Heschel lays bare the tensions, contradictions, glories and terrors that conspired to make his own life a distinctive moment of grace for the life of the spirit in America. Were I Heschel, I could say more about this book, for he knew the language of holiness.

Arlene Swidler

No, I don't spend all my reading, writing, and thinking time playing feminist. But most of this past year I've been outside English-speaking territory, and my contemporary reading has de-

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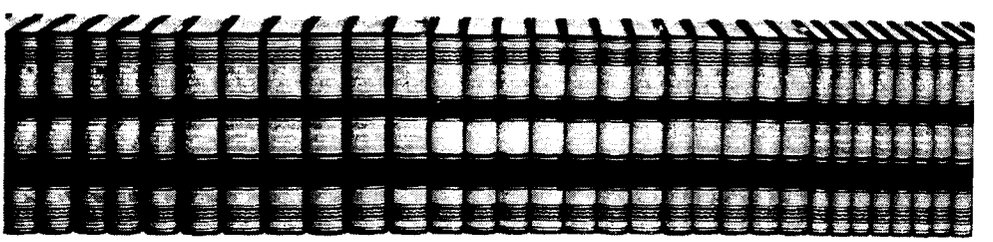

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pended upon the books kind friends felt they absolutely had to send me, things I was invited to review, and a few items I ordered for handy reference. That added up to a rather complete coverage of books on women in religion and not too much else. Besides, there are some rather interesting things in that field that you ought to know about.

Let me start with non-Catholic materials, which you are less likely to be familiar with.

To the casual observer, the role of women in Judaism is somewhat confusing: Orthodox Jews still segregate their women in the synagogue while Reform Jews ordain women to the rabbinate; in Israel women still may not initiate divorce proceedings but Golda Meir runs the country. During the past few years Jewish feminism has grown rapidly. Articles have been appearing in major and minor Jewish periodicals, a Jewish newsletter—*Lilith's Rib*—is being published, and articles and new liturgies have been duplicated and passed around. But the Summer 1973 issue of *Response*, devoted to the Jewish Woman, is the best thorough and all-around anthology available. The thirty-some authors are both competent and readable, hitting on topics like Jewish identity, Jewish history, law, Scripture, the Jewish mother. Order it for $2 from *Response*, Box 1496, Brandeis University, Waltham, Mass. 02154.

Two useful items have come forth from Protestant presses this past year. One was Nancy van Vuuren's *The Subversion of Women* (Westminster, $5.95). Van Vuuren is a historian, and in this book she tackles subjects like the Judeo-Christian tradition, witch-hunting, and contemporary sex-roles. Her unusual approach of considering Gordon Allport's "Traits Due to Victimization" as they apply to women, and then showing how Judaism and Christianity have often been guilty of inculcating these traits in women makes the book helpful for consciousness-raising in the church.

Two Episcopal deacons, Emily C. Hewitt and Suzanne R. Hiatt, produced a paperback which neatly sums up and answers the great variety of arguments against the ordination of women to the priesthood in their church. The basic problems are the same, of course, in Roman Catholicism. Unfortunately, *Women Priests: Yes or No?* (Seabury, $2.95) wasn't sufficient to swing the vote at the last Episcopal triennial, so the authors can look forward to a continuing market.

Among Catholic books, Joan Morris' *The Lady Was a Bishop* (Macmillan, $6.95) has created the most stir. Morris does produce a genuine Theodora *Episcopa* from the early church, but most of the book is devoted to the medieval and later periods when women had quasi-episcopal jurisdiction in both the spiritual and secular realms—appointing priests and licensing them to preach and hear confessions, hearing matrimonial cases and convoking Church synods. The book is important in undercutting the various vague invocations of tradition as support for women's unequal role.

A more recent and comprehensive book, George Tavard's *Woman in Christian Tradition* (Notre Dame, $9.95) is probably the best overall history of woman from Genesis to the present. The author confines himself to strictly theological and ecclesiastical matters and, in a final section, comes up with a few conclusions: ". . . all ecclesiastical disabilities of women should now be raised, . . . women should be admitted to all sacraments and to all positions of authority, ministry, and service."

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Elliott Wright

If religious books are any books heavily dependent on religion's themes, the most alluring new entries in the category are part of a pulpy science fiction series by one Jeffrey Lord. The hero of such sagas as *Pearl of Patmos* and *Undying World* (Pinnacle, $.95 each) is dispatched by computer into the fourth dimension where he releases captives, works at reconciliation and, in one case, sires a human remnant to survive a plastic people.

The enormous appeal of science fiction, which even when badly written offers messianism forestalling doomsday, could tell standard religion authors something about the mass audience they dream of reaching. Alas, most religionists ignore popular culture. Thus their books, in style and content, neither challenge nor bolster expectation, an essential foundation of belief.

There were, however, in 1973 a few religious books that impressed me with

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REVIEWERS

SALLY CUNEEN teaches English at Rockland Community College and is an editor of *Cross Currents*.

BERNARD COOKE is presently Visiting Professor of Religious Studies at the University of Santa Clara.

ARTHUR A. COHEN's novel, *In the Days of Simon Stern*, has just won the Edward Lewis Wallant Prize.

ABIGAIL MCCARTHY is the author of *Private Faces/Public Places* (Doubleday).

RICHARD J. NEUHAUS, pastor of the Lutheran Church of St. John the Evangelist, Brooklyn, is the author of *In Defense of People* (Macmillan).

ARLENE SWIDLER is the author of *Woman in a Man's Church* (Paulist Press).

ELLIOTT WRIGHT is on the staff of Religious News Service.

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their serious commitment to communication beyond theological in-groups. Each in some respect challenges conventional notions of church and/or society without forgetting the reader.

Quite apart from whether he proves that a fragment from Clement of Alexandria is basis for attributing esoteric rites to Jesus, Morton Smith made a brilliant decision in writing *The Secret Gospel* (Harper & Row, $5.95) as a sort of detective story. A popular version of a more scholarly study of gospel sources, the book can be read, and probably understood, by average people. That is remarkable for a volume on biblical criticism. Trounced upon by numerous scholars as little more than fiction, Smith's book appeals to me: not because I want to believe Jesus was a magician but because it confirmed, for me, the rightness of an existentializing approach to Scripture.

Robert Jewett's *Captain American Complex* (Westminster, $10) is a commendable attempt to slay America's "chosen people" mystique. I think it makes too big a jump from the "redemptive violence" of Revelation's self-proclaimed saints to the modern U.S. in giving a biblical framework to the "zealous nationalism" Jewett deplores. Yet the author correctly perceives that comic strips, chunks of popular culture, are epitomes of Americanism, and he can discuss the American experience without borrowing irrelevant sociological schemes from Europe.

I applaud Dr. Karl Menninger, the octogenarian psychiatrist, for *Whatever Became of Sin?* (Hawthorn, $7.95). Without joining forces with moralistic "bully-boys," he argues that the U.S.'s contemporary problems cannot be overcome without rebirth of the concept "sin." Menninger's distinction between sin—religious affirmation—and crime—legal rubric—is especially well made and should be of value to churchpeople in the Watergate era.

The Seduction of the Spirit (Simon and Schuster, $8.95), Harvey Cox' long-awaited autobiographical probe of "people's religion" was an enjoyable experience. The emphasis on popular expressions of faith pleased me. The personal story of how a theology is formed was intriguing, although probably not as successful as Sam Keen's *To A Dancing God* of a few seasons back.

Down-to-earth definitions ("Abraham" to "Work") in *Wistful Thinking: A Theological ABC* (Harper & Row, $4.95) makes Frederick Buechner my favorite religion author of 1973. Buechner knows how to write. He also knows religion is a blending of expectation, poetry, common sense and divine mystery.

Of an entirely different type and a surprise find was *The Black Presence in the Era of the American Revolution 1770-1800,* prepared by Sidney Kaplan as the catalogue for a remarkable exhibit at the the National Portrait Gallery and printed for trade distribution by the New York Graphic Society in association with Smithsonian Institution Press ($15). Beautifully illustrated, the book contains invaluable sections on the black church and clergy prior to the 19th century.

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

CORRESPONDENCE

(Continued from page 499)

that will not end his exile. On the other hand, Fox—whom I began by loathing and learned to love—Fox's fate—his fatal gift—is to be a thorn in the side, a burr that gets under the skin and sticks there. He must be amputated, there is no other way; and so, by removing his sting, so to speak, he is transformed into a pleasant "Wasp," another nice guy, like his brother Greene. But watch that man—fabulous creature that he is, he may grow another and more terrible member, and with it smite the enemy hip and thigh. Try as they may, they will never see the last of us.

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